

CERTAINE ARGVMENTS AND MOTIVES,

Of speciall moment, propounded to the consideration
of our most noble KING and State:

Tending to perswade them to abolish that unhappy and
unhallowed government of our Church by Bishops; and
in stead thereof to set up the government of the Lord
Iesus Christ, and his holy Ordinances, in
their purity and power.

Isaiah. 26. 13.

O Lord our God; other Lords besides thee have had dominion over us.

Lamenta. 3. 8.

*Servants have ruled over us: there is none that doeth deliver us out of
their hand.*

Math. 13. 13.

*Every plant, which my heavenly father hath not planted, shall bee
rooted up.*

Math. 5. 13.

*If the salt have lost his savour, wherewith shall it bee salted? It is thene-
forth good for nothing but to bee cast out, & to bee troden under
foote of men.*

ANNO M. D. C. XXXIV.

THE HISTORY OF THE

ROYAL SOCIETY OF LONDON

FROM ITS FIRST INSTITUTION

TO THE PRESENT TIME

IN TWO VOLUMES

BY J. H. P. S. J. H. P. S.

AND J. H. P. S. J. H. P. S.

IN TWO VOLUMES

BY J. H. P. S. J. H. P. S.

AND J. H. P. S. J. H. P. S.

IN TWO VOLUMES

BY J. H. P. S. J. H. P. S.

AND J. H. P. S. J. H. P. S.

IN TWO VOLUMES

BY J. H. P. S. J. H. P. S.

AND J. H. P. S. J. H. P. S.

IN TWO VOLUMES

BY J. H. P. S. J. H. P. S.

AND J. H. P. S. J. H. P. S.

IN TWO VOLUMES

BY J. H. P. S. J. H. P. S.

AND J. H. P. S. J. H. P. S.

IN TWO VOLUMES

BY J. H. P. S. J. H. P. S.

AND J. H. P. S. J. H. P. S.

CERTAINE ARGUMENTS
and Motives, of special moment, propounded
to the consideration of our most noble
King and State:

Tending to perswade them to abolish that unhappy and unhallowed government of our Church by Bishops; & instead thereof to set up the government of the Lord Iesus Christ, and his holy Ordinances, in their purity and power.

THe *Archbishops & Lord Bishops* of England are the maine hinderers of the free passage of the Gospel, & of the growth of godlines in that famous & flourishing Realme.

1 They stop the mouthes of the faithfullest & fruitfullest Ministers in the land; some one of which hath (by his labours in the Church) done God more good service, & gained more soules to Christ by his Ministry, then al the *Bishops* have done, that either now are, or ever have beene in the kingdome, since the Gospel beganne last to be preached & published amongst us. Whar a woful havock did they make in our Church, in the beginning of King *James* his raigne; when they turned out at a clap foure hundred of the ablest & most conscionable Ministers in the land, for not yeelding to such things as † some of † *B. Ua.* themselves then openly confessed to bee *trifles* *ghan* & *nifles*, *gewgawes & gamboles*, *sister for children* then for men of discretion? Howsoever the King

A 2 caried

caried the name of it, yet these wicked *Prelats* put him upon it, and did egregiously abuse both him and his authority to countenance their owne cruelty. His commaundement & commission was, that they should first convince mens consciences, before they proceeded against them. But they fall *pell-mell* upon them, and turned them out, leaving them to the wide world, to seeke for satisfaction where they could finde it; they knowing that they were able to give them none. How have they gone on ever since, though not altogether so boisterously, and with so much violence, yet weeding out by degrees, one after another, the most painefull and profitable workinen in the Lords harvest, & such as did him the best & the faithfulest service in this vineyard of his? And to what exigents and extremities are both the Ministers & members of our churches at this day exposed; who, as it is wel knowne, do daillie in troopes and great multitudes, nor without much griefe, quit the
 + kingdome, to shelter themselves in forraine countries from the unjust usurpation, and merciles and matchles tyranny of these *Antichristian Prelats*, the tenderest of whose *mercies* are cruel?
Prov. 12. 10.

2 They beeing, either all, or the most of them, corrupt and unsound in their judgments, do favour none of their clergy, as they call them, but such as go on in a plaine and direct way to *Poperie*, or looke terribly a-squint towards *Arminianisme*, & *Pelagianisme*; either of which who-
 soever

foever opposeth (especially if hee do it professedly and in good earnest) they will bee sure to crush him, if they can, though he bee never so conformable, according to their owne *bellish Canons*, and though he bee so painefull in the worke of his Ministry, & so vnblamable in the courle of his life, that they have nothing to lay to his charge. How then is it possible that the Gospel should thrive and prosper amongst *us*, and how can it bee expected that it should run and bee glorified, when these *Tyrants*, who sitt at the sterne, & affect the Title of *Fathers of the Church*, countenance none but men of corrupt mindes, like themselves, and cry downe, with might and maine, all such as do but looke towards synce-
rity? In their *devillish Canons* (of which Hell it selfe would bee ashamed, if there were any shame there) they anathematize, and curse with Bell, Booke, and Candle, all such as misse ke and professe against their *Remish Hierarchy*; they pronounce them excommunicate *ipso facto*. O monstrous wretches, that dare give such uniuert sentence, and thunder out such a direfull and dreadfull censure against those faithfull servants of Christ, which beare witnes to the truth of his, which wil stand, when all they that oppose it shal melt away like snow before the sunne:
* Some of them have growne to such a height of impudency and impiety, that they have not stuck to say, that if *S. Paul* himselfe were a Preacher in the land, or any other man as richly stored and furnished with the graces of Gods Spirit,

* B. Bancroft.

for that great worke of the Ministry, as *S. Paul* was, unlesse hee would conforme himselfe to the orders of the Church now established, they would suspend, and deprive, and degrade him, and cast him out of their Synagogue; so little regard have they of any mans abilities and indowments! It is wonder that they do not expunge out of the Canon of holy Scripture sundry of *S. Pauls* epistles, which make so directly against them and their government. Most certaine it is that if that blessed Apostle were now, upon any complaint made against him, to give an account of his life and doctrine before them, he should finde lesse favour at their hands, then hee did at the hands of *Felix*, *Act. 23. 35.* they would not stay till his accusers came, but they would force him by their cursed *orh ex officio* (which was hatched in hell) to accuse himselfe, or else to prison hee must, there to ly long enough, without baile or mainepriise. What pity is it that such ungracious wretches should bee put into any place of eminency, which know no better how to use it? *When the righteous are in authority, the people reioyce, but when the wicked beareth rule, the people sigh, Prov. 29: 2.*

3. Their poysoning of the fountaines, and those violent courses which they take against Ministers, discourage Parents from sending their children to the Vniversities. How well would our *Naioths* and our *Beshels*, our schooles of the Prophets, be furnished with yong Students, which would bee ready upon all occasions to bee called

called forth to serve God both in the Church and in the common wealth, if these wretched *miscreants* did not nip in the bud, and crush in the shell, & strangle in the birth the very beginnings of grace in those young plants, which would otherwise *increase with the increasings of God, and would grow up like Cedars in Lebanon*? There is an evil eye cast vpon them, if once they do but beginne to walke in the waies of God, and run not with others to the same excesse of riot. And of what straine or garbe so ever they bee, there is a very strict order taken, that vnlesse they will both *subscribe*, and take a most shamefull *Oath*, they shal take no degree in schooles, to testify their progresse and proceeding in humane learning. Nor is there any preferment to bee had, or to bee held, except men will yeeld to the corruptions of the times; which are now growne so great, that they are not to bee endured. Which maketh Parents many times to put the best and most towardly of their children upon other employments; and if they send any to the *Vniuersities*; they bee such, for the most part, as are good for litle but to serve the times. Wherein these *Adversaries of the grace of God* bring such a damage and detriment to our King and State, as they will never bee able to recompense, as that good *Queene Hester* speaketh in another case concerning *their brother Haman*, *Hest. 7. 4.*

4 They disharten young Schollers from applying themselves to the study of *Divinity*, by their denying admittance and enterance into the Mini-

Ministery to all men, though never so singularly and extraordinarily qualified, except their consciences bee made of cheveril, and will (like Kids leather) stretch every way; and vnlesse they will by their practise of *conformity* iustify a great number of things, which they know to bee grossely and palpably euill. And when men are in possession of *Pastorall charges*, they are put to so much *drudgery* in the execution of their Ministeriall fuction, that they were better to *rub horse heeles*, then, as the case now stands, to bee Ministers in the church of England, and to live in such base servitude and slavery vnder those *Antichristian & accursed Prelats*. No attire must serve their turne, when they come to discharge their duty in the Lords Sanctuary, but the habit of the *whore of Rome*, and the very massing garment it selfe of that *filthy strumpet*. They must *croffe*, and *crouch*, and *cringe* at the command of those their Lords and Masters. They must admitt to the Sacramēt of the Lords supper whomsoever these *Catercaps* allow of, though never so unworthy; and they must reject and repell from that holy Communion and company all such as wil not *kneele in the act of receiuing*, though they know right well that they do refuse it onely out of the tendernes of their consciences, because they dare not synne against their God in so doing; and albeit they are perswaded in their very soules, that they bee in all other respects the first Persons in their Congregations to come to the Lords Table. They must at their beck cast out

out of the church, by the fearfull sentence of *Excommunication*, many times the best Christians in their Parishes for very triviall businesses: as for not appearing in one of their Courts, when haply they had no warning; or for non-payment of a fee of foure pence to a paltry *Apparitor*. They must reade in their churches, as *Canonicall Scripture*, those *Apocrypha-bookes*, which are full of *fables & fictions*, of *lies* and of *leasings*. They must baptise, if they bee required, in a house meerely private, which nourisheth a superstitious opinion of the *necessity of Baptisme*; and they must use *conditional Baptisme* in the pblike Congregation, after the childe hath beene privately baptised. They must *housle the sick*, *marry with the Ring*, *Churchwomen*, and do a thousand such things, any one of which a man that maketh conscience of his waies dare not adventure upon for a world. And yet all these things must a poore Minister do, if hee will hold his place, and enjoy his Ministry. Which maketh many of our best and finest wits to betake themselves to the study of the law, or physicke, and to abandon & put out of their mindes all thoughts of entering into the Ministry; which, as things are now caried, they hold to bee a calling not fitt for an honest man. What a heavy and dolefull account shall these *Vermine* one day give to our God for devouring his pleasant plants? And what shall become of these *Foxes*, which thus *destroy the Lords vines*? *Cant. 2. 15.*

5 They have had an intention a long while,

B

if not

* B. Bancroft.

if not wholly to put downe , yet at least to diminish and lessen preaching. Which though they durst not assaile with open violence , for feare of the people , amongst whom it would have made them more odious then they are already ; yet have they these many yeeres beene secretly undermining it. About the beginning of King *James* his raigne , or the later end of *Queene Elisabeth* of blessed memory , * the *Pre-late of London* called before him all the Ministers of the City , and gave them expresse charge that they should preach but once upon the Lords day : and if any of them would do any thing in the afternoone (which hee neither required , nor did greatly approve of) hee told them , that hee would have them Catechise. No Catechisme hee permitted them to use , but the ordinary , *What is your name* , &c. for so hee expressed himselfe. And if any amongst them would needes explaine and open the same , hee told them , that the lesse paines they tooke for that which they delivered , it were the better : for , saith hee , it is not needfull that the people should know too much. O horrible treachery and cruelty against the precious soules of Gods people ! Who would ever have looked for such words out of the mouth of a very *rakeshame* in times of so great light ? Since that , they have had a project to suppress *Lecturers* ; which in some countries they did desperately set upon , and proceede in *with a rage that reached to heaven*. In other places they have likewise attempted it , but somewhat more leysurely and

and insensibly. And doubtles they had prevailed in this plott had not the Lord himselfe extraordinarily stirred up the hart of a noble man, who heard of it, to go to our *gracious King*, and to acquaint him with the vilenes and odiousnes of the designe of theirs; and by that meanes they were disappointed of their purpose, when they made no question but they should have gott it ratified by his Maiesties royall authority. If they had prevailed in that, it is to bee thought that their next attempt would have beene, to have taken *the Bible* out of mens handes, and so to have brought the people of this land back againe to that Cymmerian and Egyptian darknes, in which our forefathers for many yeeres together did heretofore ly buried. * One of that *curfed crew* * *B. Ravis.* lieth entombed in *Paules church*, with one booke at his head, and another at his feete. That at his feete is thought to bee the *Eible*, which these godles *Prelats* tread under foote. That at his head is supposed to bee the *booke of common praiser*, which hee caried with him as a Crowne to the place whither hee is gone. But whither these *monsters* goe (which are neither Ministers, nor members of any of our Congregations) I professe I know not; unlesse it bee to the place whither their fellow *traitour Iudas* is gone before; *Act. 2. 25.* there to remaine among such as the Apostle speaketh of, *Phil. 3. 19.* For it can not bee imagined that there shoud bee any place in heaven for these *wretches*: but as they hate Gods people here upon earth with a perfect hatred,

so it is to bee thought that the Lord will set a great *gulf*, and make an *eternall separation* betwene them, & the vessels of his mercy, *Luke 16. 26. 2. Theß. 1 7. 8. 9. 10.*

6 They have suppressed that famous & worthy worke of buying in, and restoring to the church *Impropriations*; which was a most charitable, and usefull & hopefull busines, and likely to have brought more advantage to the Ministry of England, then any one thing of that nature, which hath beene undertaken in any mans memory. Divers were brought in, & brought back againe to the Church, by those men which were trusted with that busines; who caried themselves very *faithfully* in it; & many great summes lay ready, which would have beene frankly and freely given for the buying in of moe, if that worke had gone on as it began: whereby much glory would have redounded to God, as much comfort to thousands of poore soules, which now are like to want it. In many places where the maintenance of the Minister was short and scant, the seoffees did, out of those *Impropriations* which they had in their hands, make a supply and addition, to make the living competent for an able and an honest man. In other places, where there was most want of preaching, they set up *Lectures*, and put in men of good abilities, and such as would teach the people to bee *obedient to God*, and *loyall to their Sovereigne*. And where there were *Lectures* before, which had not a competency of *meanes* allotted to them, they increased

increased their allowance, that so the Ministers might go on the more comfortably in the worke of their Ministry. But this made our Bishops sick of the splene. They cried out that this would bee the *ruine of the Church of England*. The truth is, they feared, but without cause, that this would in time have clipped their wings, & have abridged their authority, whereof they are much more jealous then of Gods glory; and that caused them to set the matter so much to hart. It is true that the fatall blow was given to that worke in another Court: but these *ungracious Prelats* kindled the coles, and blew that fire, which hath consumed and brought it to nothing. Wherein they have shewed themselves to bee like to their father the *Devill*, who, as a *roaring Lion*, walketh about seeking whom hee may devour, 1. Pet. 5. 8.

They have put downe the meetings of the men of severall shires & countyes, now dwellers in London, which were wont to assemble together once a yeere, & did a great deal of good to those countyes where they were borne. There they set up, and do to this day maintaine at their owne tharge, *Lectures in Market townes*, and other places of greatest resort, where they supposed they might do most good, and where there was greatest want of preaching; which was a great ease and comfort to the Christians in those parts: and more they would have done every yeere for the good of those places, if these meetings of theirs had not beene thus unseasonably interrupted and broken off by these men which beare ill

Will to Sion. But the name of a *Lecture* is ynough to crush & quash any such pious & good worke. I know well that the places, where they used to meete, were denied them by another authority: but the *Prelats* were the plotters and contrivers of this mischiefe, out of that inveterate malice and hatred, which they beare against preaching. Wherein they resemble their Predecessours, the *Scribes and Pharises*, which shut up the kingdome of heaven against men, & will neither go in themselves, nor suffer them that are entering to go in, *Mat. 23. 13.*

8 They urge and presse upon Ministers a *Subscription* not onely against reason, but directly against *Law*. The statute of the 13. *Elizabeth* requireth of Ministers no subscription but to the *Articles of religion*, and that also no further then they concerne *faith and Sacraments onely*. But these troublers of Israel, and disturbers of the peace of our church, wil have them subscribe not onely to that whole booke, but to foure other bookes also, namely the booke of *common prayer*, the booke of *Ordination*, and two bookes of *H. milies*; in some one of which said bookes it is well knowne that there bee many hundreds of foule and grosse corruptions. And if a man have subscribed in his younger yeeres, when hee knew no better, and was unable, and it may bee unwilling also to examine, and try things by the true touchstone, and to weigh them in the balance of the Sanctuary; if afterwards hee renounce, or do but revolt from his subscription, and shall refuse to justify by his practise that to which

which ignorantly and unadvisedly hee did formerly subscribe with his hand ; though hee have done God faithfull service in his Church for the space of many yeeres , and have taken more then ordinary paines in his ministry , they turne him out with a great deale of wrath and indignation , and expose *him, his wife & children*, to misery & beggery. And if in these cases men bee content to leave their native soyle, & shall seeke to secure and safegard themselves in other nations from the fury of these *Tigers* , yet thither will their malice follow them , and their armes are now growne so long , that even there also they can reach them. But there will a time come , when these wretches shall know to their cost , and by miserable and wofull experience , when it will bee to late , that it is the *Lord Iesus himselfe whom they persecute*, and that *they kick against pricks*, *Act. 9. 5.* And hee that hath those *stars in his right hand*, *Revel. i. 16.* and accounteth of them as his *Jewels* , will one day render into the bosome of their Persecutours , and that with more then ordinary severity , all the wrongs which they have done to those poore servants of his , & will then bee thoroughly avenged of all his and their malicious and despitefull enemies.

9 They thrust *Christ* out of his *chaire of Estate*, and will not suffer him to rule & raigne amongst us , according to his owne holy will revealed in his word, by *Pastours, Teachers, and Elders* ; which hee hath ordained and appointed for the governing of his *Churches*, and for the *perfecting of the Saints*,

Saints; &c. till wee all come in the unity of the faith, and of the knowledge of the sonne of God, unto a perfect man, unto the measure of the stature of the fulnes of Christ, Rom. 12. 7. 8. and 1. Tim. 5. 17. Ephes. 4. 12. 13. Wherein they plainly professe, and proclaime openly to the whole world, that they are *fighters against God himselfe*, and maine opposers of his grace and goodnes. How would the Gospel flourish in our land, & what glorious successe and intertainment would it finde in the harts of men, if the *Lord Iesus* might once bee permitted to rule in our Congregations, by his owne Officers & ordinances; and if that holy governement of his might bee set up amongst us in perfect beauty? What a goodly sight would it bee to see every Congregation of Christians in this kingdom to bee a complete & entire spirituall body within it selfe, without having any dependance upon these *Romish Prelats*, and their *Papish Canons*? It is that which the great God of heaven looketh for at the hands of our State, to which hee hath vouchsafed so many and so great mercies. The *Lord Iesus Christ*, who is a great King, and the *Lord and Lawgiver* of his Church, hath fitted & furnished men extraordinarily for this great worke & service. And the harts of all the people of the land, which are any whit well affected, tooke that way; as appeareth by their continuall labouring for it ever since the beginning of the raigne of *Queene Elizabeth* of pious and happy memory. Onely these wicked *Bishops* oppose it, which never did good nor ever will do. They can

can not endure the name of *Discipline*, but have alwaies set themselves with tooth and naile, and with might and maine, against the kingdome of our blessed Saviour, and his sacred soveraignety. But let them looke to it, and remember what is like to bee their doome, if they mend not their maners: *Those mine enemies which would not that I should raigne over them, bring hither, and slay them before mee, Luke 19. 27.*

10 They hinder, as much as in them lieth, the publishing of all bookes, though never so modestly written, in the defence of *Christs* holy cause, and that unalterable government, which hee in his *last will and Testament* hath prescribed to his Churches. And if by their scouters, which they have in every corner, they can discover & finde out the Printer of any such Treatises, they deale very rigorously and roughly with him. Himselfe they commit close enough to Prison, and there they let him ly as long as they please, even till they have ruined him, his wife, and children; they seize upon his Presse and letters, and sell them away before his face for a song; they rife and ransack his house, and cary away, by those helhounds their Pursivants, as much of his goods as they list, without ever making any restitution of that which they do so *wrongfully* & *feloniously* take from him; when as in the meane while they suffer the Printers of popish Pamphlets to go on in their way without interruption. Nay when such *notorious Offenders* are brought to them, and put into their hands, they

send them away, if not with a reward, yet certainly without any check or punishment; so well do many of these *lazy lubbers* and *idle drones* like of those Romish varlets and their Religion. Yea, whereas *printing* by the blessing of God hath beene a speciall meanes of spreading and divulging the Gospel in the Christian world in these later times; it is verily beleeved by many, that these wretches have a purpose, if they can handsomely and cleanly accomplish it, wholly to suppress that *rare mystery*, and *most noble and famous Art*. Divers Printers complaine (and I suppose not without cause) that they can get nothing licensed, They, who are authorized and appointed for that purpose, do not simply and absolutely deny to do it; but they delay them extraordinarily, and beyond all measure. When they have attended them, and called upon them, moneth after moneth, and one yere after another, their answer in conclusion is, that they are not at leisure to reade over their treatises. Nay, it is reported by some, but how true that is time will shew, that they shall not bee suffered to print their old copies, which they have formerly printed with priviledge, till the Licenser do certify a-new, under his hand, that hee hath carefully read over every passage both in the body of those bookes, and in the Epistles prefixed before them, and that there is nothing in them repugnant to those tenents, which these *grand Clergy-masters* do now hold. Which if it bee true, it is high time both for *Printers* and

Booke.

Bookesellers to go and learne some new Trade; for they will not bee able to live of the old. By this meanes these *vipers* do closely eate out the bowels of our church, and they run a course directly and pointblank contrary to that of the holy Apostle, *2. Theß. 3. 1.* whose desire was, that the word of God might have free passage & bee glorified.

It were to bee wished therefore that our King and State would turne out these *Abby-lubbers*, & pluck those fat morsels out of their mouthes, and cause them to get their living by the sweate of their browes, as other poore Ministers do, which labour in the word and doctrine. And it will manifestly appeare to bee a worke most fitt & necessary to be done, if these things following bee well weighed, and rightly and duely considered of.

1 Their places and callings are *abominable*, & *accursed*, and *Antichristian*. Gods Bishops, out of all question, they are not. Hee knoweth no *Lord Bishops*, nor will hee ever acknowledge and owne them for his. Mans Bishops they themselves confidently affirme they are not; though the * discreetest and moderateest of theirs Pre-^{*B. Whit-}decessours have heretofore ingenuously confessed, that their callings are of humane institution, and that it is in the power of the Magistrate to turne them all out at his will and pleasure; & that hee may do it without sinne against God. But this our Prelats now-a daies disclaime, and

will not indure to heare of it. Beeing then neither Gods Bishops, nor mans, they must of necessity bee ordained and set up by the *Devill*, whose eldest sonne is the *Pope of Rome*, and these *perj Popes, our Bishops*, are all younger brethren to him; there going but a paire of sheeres betweene them. Their Lordly authority hath certainly no foundation nor footing in the Scripture, but is directly contrary to the institution of Christ, & his blessed will and Testament; and it hath beene the ground of that *Antichristian Hierarchy* of the man of sinne, whom God will consume with the spirit of his mouth, *2. Thess. 2. 8.* Their civill power deserveth rather to bee exploded then refuted. Christ expressly forbiddeth his disciples such Lordly dominion, *Luke 22. 25.* Hee himselfe refused to bee made a King, *Iohn 6. 15.* professing that his *kingdome was not of this world*, *Iohn 18. 36.* Hee refused to part an heritage betwixt brethren, *Luke 12. 14.* Hee would not give sentence against the woman taken in adultery, *Iohn 8. 11.* What intolerable presumption is it then for our *Prelats* to exercise such authority, as our blessed Saviour neither practised himselfe, nor permitted to his disciples. Nor is the ecclesiasticall Jurisdiction, which they usurpe over the Ministers of the Gospel, any whitt better, but is *Antichristian* and naught, as well as the other. Christ Iesus tooke upon him the forme of a servant, *Phil. 2. 7.* Hee came not to bee ministred unto, but to minister, *Math. 20. 28.* (and the servant is not above his Lord, *Math. 10. 24.*) Hee forbidderh his disciples

disciples all such dominion & sovereignty, *Math. 20. 25. Marke 10. 43.* His Apostles receive equall power and authority from him, *Math. 18. 18. Iohn 20. 23.* They clayme no superiority or primacy one above another, but stile themselves *servants, 2. Cor. 4. 5. Ministers & dispensers. 1. Cor. 4. 1. and Ambassadors, 2. Cor. 5. 20.* They send *Peter* and *Iohn* as their messengers to *Samarita*, *Acts 8. 14.* which argueth equality. *Peter* disclaiming all such superiority equalleth himselfe with the Ministers and Elders of the Church, calling himselfe their fellow elder, *1. Pet. 5. 1.* and forbiddeth Ministers to usurpe any Lordship over Gods heritage, *ver. 3. S. Iohn* rebuketh *Diotrephes* for affecting preheminance, *Epist. 3. 9.* Nor did ever any man take upon him to bee a Pastour of Pastours, but that man of sinne, and *Lord Bishops*, which are his genuine offspring, & are lineally descended from him. As therefore their offices and functions were hatched in hell, so it would bee a very happy thing for this state of ours, if it would please God and our King, that they might bee returned and sent back againe thither; that our church, which these many yeeres hath borne them as a *heavy burden*, may bee no longer cumbred with them.

2 No man living upon the face of the earth may presume to prescribe a paterne according to which the Churches of Christ should bee formed; nor may any creatnre in heaven or earth, without a commission from the sonne of God, appoint lawes for the guiding and governing of

his house: that beeing a glory which the *Lord Iesus Christ* hath reserved in his owne hands, and wil communicate neither with man nor Angel; it belonging as properly to him to rule his church according to the good pleasure of his owne will, as it belongeth to him to save it by the merit of his sufferings. Hee by the appointment of his father is the onely head, King, Lord, Lawgiver, & supreme Governour of his Church, which hee hath *washed und made white with his blood*, *Ephes. 1. 22. Iames. 4. 12. Revel. 7. 14.* Hee hath not left his Church, which is his body, maimed or imperfect, destitute of lawes and Offices needfull for the governing of the same, but hath appointed a Ministry for it, with a calling thereunto, and with lawes limiting their function and governments, leaving nothing therein to the will of man, *Col. 2. 18.* This government, with all the offices & functions thereunto appertaining, are set downe in the written word of God (the onely rule both of doctrine & discipline in the church) which is *able to make the man of God perfect to every good worke. 2. Tim. 3. 17.* The offices appointed by Christ for the ruling of his churches are those of *Pastours, Teachers, and Elders*; whose severall gifts, properties, and qualifications are distinctly and at large set downe in the Scripture. These offices and ministeries, and the lawes concerning the same, are sufficient for the ruling of Christ his Church here on earth; and that forme and frame of government, prescribed and left by our Saviour for the ordering
of

of his house, is every way complete of it selfe, and needeth no helpe of man to make it perfect. Else Christ can not bee honoured as a perfect governour of his Church; and otherwise both the Scripture and Christs body are imperfect. And if these bee not perfect, then may man erect new offices, and adde new Ministeries, and hee may also take away, and alter any of these at his owne pleasure. Then also is the Church of the new Testament inferiour to that of the old, which received all the lawes & ordinances from God himselfe. But to affirme all or any one of these it is impious and absurd. And as this government appointed by Christ is sufficient and most perfect, so is it perpetuall, and may not bee altered by men or Angeles. *Timothie* is commanded to keepe this platforme, and all the ordinances concerning it, to the *glorious comming of the Lord Iesus*, 1. *Tim.* 5. 21. and 6. 13. 14. All the offices of this church mentioned *Rom.* 12. 6. 7. 8. are called *members of the body of the church*, *ver.* 5. and 1. *Cor.* 12. 27. 28: which is the *body of Christ*, *Eph.* 1. 22. 23. If therefore the church of Christ, which is his body, must continue perfect till his comming, these offices and ministeries must also continue; for if any one of them bee taken away, his body is maimed and mangled. And if Christ shall continue to bee governour of his churches, hee must continue to rule and governe in them by his owne Officers, and by those lawes and ordinances which hee himselfe hath prescribed in his word; otherwise hee is not the governour
of


of them. If his Officers bee refused, hee is rejected; and if the order of government appointed by him bee thrust out, & another substituted in the roome of it, then is hee, upon the point, deposed from his regency, & the scepter is taken out of his hands.

3 If this holy government instituted and ordained by the sonne of God himselfe might bee erected and set up in our churches, there would bee such a confluence & concurrence of all good things, contributing joyntly to the happines of this kingdome, as our eyes have never yet seene. Gods blessing doth ever accompany his owne ordinance. But if that bee either sleighted or neglected; though men take the wisest and the most politike courses, that their silly and shallow braines can devise, for the attaining of the same ends which God aimeth at the Lord bloweth upon them, and blasteth them, & bringeth them all to nothing, that they do no good; as might easily bee exemplified in many other particulars, as well as in this of Church government, if neede required. For *hee destroyeth the wisdom of the wise, & bringeth to nothing the understanding of the prudent, 1. Cor. 1. 19. the foolishnes of God beeing wiser then men, and the weakenes of God stronger then men, ver. 25.* But to keepe to the point in hand. This government of the church by *Archbishops* and *Lord Bishops* was first brought in, and hath beene very unhappily continued in our land under a pretence of preserving the peace & unity of the Church, & for the preventing of schismes and

and divisions in the same. But the wofull experience of many yeeres sheweth, that these *strange Lords*, who by their places should bee *fathers* and fosterers of the church, have beene, and are to this day, *cruell* and *curst Stepfathers* to it, and in stead of preventing distractions and dissensions among us, they have beene from time to time the sole cause and originall of all those most lamentable divisions, and of those heavy pressures, which our poore churches have groined under, ever since the Gospel came into this kingdome. What error and heresies have they of late brought in & countenanced by their authority, to the hart's grieve of many of the best affected people of the land? How do Arminianisme and Bellarminianisme prevaile by reason of that favour which these *linsey-woolsey luke-warme Laodiceans* shew to those which set their faces that way? What a rent have they lately made in our church by their strict pressing of people to come to their owne Congregations when there is no preaching, and by their urging of *crouching* and *cringing* at the name of Iesus, & before their *Altars*, and other such like *trumpery*? What a number of our best and most judicious Christians do they daily drive out of the land by their harsh, and base, and uncivill usage of them? Sith therefore the Gospel is so much opposed, and oppugned, & troden downe by these *Antichristian Prelats*, what a blessed and worthy worke would it bee, and how acceptable a service to God, if it would please our most *gracious King*

D

to



to depose, & thrust out these proud *usurpers*, who have too too long domineered and tyrannised over *Gods heritage*, and to set the *Lord Iesus Christ* upon his Throne, and to take order that hee may rule his churches according to his owne will revealed in his word? Which glorious and happy enterprize, if his Maiestie would seriously set upon, and go through with, I dare be bold to say, that the Lord would make good to him, and this state, as much as hee once promised and did accordingly performe to the people of the Iewes, upon their onset and first beginning to sett forward the building of his Temple, *Hag. 2. 18. 19.* Hee would from that very day remove all those heavy judgments which have these many yeeres waited upon that *curfed government of Bishops*, and in stead of them hee would shower downe such abundance and variety of his choyselt mercies and blessings upon our King and his kingdomes, as would make all the world to wonder, and to stand amazed at it. Oh, that his Maiestie would but try what the Lord would do in that case! England would then bee as Ierusalem sometime was, the praise of the world, the perfection of beauty, and the ioy of the whole earth. Then would the Lord dwel amongst us, and bee a father unto us, and hee would rejoyce over us and delight in us to do us good. Then would our exiles returne, & the poore despised, and dispersed, and distressed servants of God would *sing for joy of hars*, and *the voice of weeping would bee no more heard amongst us, nor the voice*

of

of crying, for these *Wolves*, and *Leopards*, & *Lions* beeing throwne out of those places wherein they do daily such a world of mischief, *there would bee none to hurt or destroy in Gods holy Mountaine: our land would then bee full of the knowledge of the Lord, as the waters cover the sea.*

4 Whereas *his Maiestie* hath at this time much use and many imployments for mony; if hee would bee pleased to turne these *brute creatures* a-grazing, and seize upon their *Bishopricks*, and take into his hands the *Cathedrall Churches* (as King *Henry* the eighth sometimes did the *Abbies*, and those *irreligious houses*) hee might, to his owne harts content, bee plentifully supplied at the present for all his occasions, and have a large yearly Revenue comming in, sufficient to maintaine an Army in the field to suppress & subdue all the enemies of his Crownes and Kingdomes, and to helpe downe with that man of synne, who is *drunke with the bloud of Gods Saints*. And why will our *renowned Soveraigne* suffer such a happy and golden opportunity to slip out of his hands? It is thought by some, that if King *James* had lived, hee would have done it, and would have tasted their flesh. And why should nor our *noble and religious King* (who in other things is an imitator of his fathers vertues) effect that which his father so much affected, & had a good minde to do, if time had served for it? What should hinder him? I confesse freely, I know not. These *Lordly Prelats* never did any good in the Church of God; nor do they any at this time; nor will they

they ever hereafter do any, but a great deale of mischief. Idle they are above measure, and many of them grossely and palpably ignorant: and they are growne to such an extreme height of pride, and ambition, and tyranny, that it is a great wonder how the State can thus long beare them. Most odious they are both to God and man; and the very name of a Bishop beginneth now to stinke in the nosethrills of all the people of the Land, that favour the things of God, or have any relish of Religion, though they looke not towards syncerity, nor beare any love to it: And for their *Collegiate Churches*, what bee they, for the most part, but *dennes of theeves*, and *cages of uncleane Birds*? There is a great deale of superstitious and false worship nourished and maintained in them, to the dishonour of Almighty God, to the scandall of that holy Religion which is professed amongst us, and to the reioycing & encouraging of Papists, who laugh in their sleeves, and are in good hope to have their Romish religion one day sett up againe in this Kingdome, seeing wee retaine such monuments of their Idolatry and superstition still in the midst of us, and do re-edify & reapeire them with such zeale, as if therein wee did God good service. What pitty is it that such an infinite masse of mony, as is raised yeerely out of these *Bishopricks*, and the livings belonging to those *Cloysters*, should bee so vainely, and basely, and irreligiously consumed and devoured by such useles, and worthles persons, as are good for nothing but to cleave wood

wood with their heads; when as in the meane while our *deare and dread Sovereigne* wanteth it for better purposes? What an advantage would it bee to our King, and what an advancement of the revenue of the Crowne, if the increase and profit which ariseth & issueth out of these large and ample possessions (which is now meerely and wholly to no purpose wasted) might bee brought into his Maiesties Treasury, there to bee preserved to his use and to bee alwaies in a readines to bee disposed of by him according to his godly wisdom, to the glory of God, and in the service of the State; and might bee there carefully stored up, as a meanes of supply, and as a stock of provision, for the accomodating of his Maiesty, when, and as often as hee shall have use of it, and for the fitting and furnishing of those many necessary and just occasions which hee hath to imploy and expend the same upon?

It would bee a marvellous ease for this Kingdome, if by the mercifull goodnes of our God it might once bee freed from these *Antichristian Prelats*, & their *Courts*, which robbe his Maiesties subjects of an exceeding great summe of money every yeere. One would not imagine how much they extort from *Ministers*, *Churchwardens*, and the rest of the people of the land, for fees, and by meanes of those unjust vexations which they put them continually unto. Many men are perswaded that they, and their *Chauncellours*, *Commisaries*, *Officials*, *Doctours*, *rectours*, *Registers*, *Pursuants*, *Apparitors*, and

others of that cursed crew, do rake and scrape from the Subject more then would suffice to pay to our King two or three *Subsidies* every yeere. And what becommeth of all this? It maintaineth a company of idle *Belly-gods*, and a number of ungodly and ungratious persons, which are unprofitable burdens of the earth, and are onely whips in Gods hand to scourge and chastise his people withall: whose service when the Lord hath used a while for that purpose, hee wil then most certainly throw his Rods into the fire, *Esay. 10. 5. 12.* And if in the meane season our most wise and judicious King would bee pleased to. squeeze them, and to take from them that thick clay wherewith they are overladen, hee should do a worke acceptable to God, and such as wherein his soule might take a great deale of comfort here, and which would much further his reckoning in the day of the Lord Iesus, *when hee shall come with power & great glory to judge both the quick & the dead.*

6 His Majestie shall do a worke of singular charity and mercy to the soules of these *Blond-suckers*, if hee will bee pleased, in compassion and commiseration of their deplored and desperate condition, to pluck them out of those pestilentiall places, which they do unjustly usurpe, and most tyrannously abuse, to the provocation of the wrath & displeasure of the great God of heaven, & to the opening of the mouthes of the enemies of the Gospel, who by the exorbitancies and insolencies of these *proud men* take occasion

occasion to blaspheme and speake evill of that
 sacred truth which wee professe, and to traduce
 and maligne our government, to the dishonour
 of our nation, and the disgrace of our King and
 countrie, both at home and in foraine parts. Most
 certaine it is, that if they bee let alone in their
 course, they go on desperately in a way that
 leadeth to death, the issue whereof will bee hell,
 and eternall woe and misery in another world:
 whereas if their preformers, with which they are
 even fattened and glutted above measure, might bee
 taken from them, and they put upon the worke
 of the Ministry, which they were bredde and
 brought up to, it might please God that that
 might bee a meanes to pluck them out of the
 fire, and to save the soules of some of them, if
 amongst that *curst company* there be any that be-
 long to the election of grace; whereof I confesse
 there is a great deale of question to bee made.
 For the most of them do maliciously and despite-
 fully oppose the truth, and do with a high hand
 set themselves against the good waies of God, &
 do most furiously and fiercely persecute all those
 poore Christians that set their faces towards *Sion*,
 and indeavour to walke with their God in the
 truth & uprightnes of their harts, & will not bee
 drawne for feare or favour to conformance them-
 selves to those shamefull corruptions in doctrine
 and discipline, which they multiply daily, & presse
 hotely upon men, without either feare or witt,
 to the ruine of our Church, and the supplanting
 and undermining of our most holy & heavenly
 Religion,

Religion, the bringing in of which not many yeeres since cost a great deale of bloud. And as for those few of them in whom there is any sparke of goodnes, the eye of whose understanding is not yet quite put out, that which they in the course of their government do against the truth, and servants, and cause of God, they do it against the perswasion of their owne harts, and against the checks of their consciences, which pursue them so close, and do so terrify & affright them, that without all doubt they can have little or no peace at all, having such an adversary within them, as will never suffer them to bee quiet, but is still accusing & tormenting them whether they sleepe or wake. Which made * one say wittily long agoe, that of our Bishops *the best were the worst*; because that which they did, they did cleane against the haire, and knew right well that they sinned against God in the doing of it; which is a fearfull aggravation of their iniquity. Hee that was † *Bishop of London* when that lamentable havock and spoyle was made amongst our Ministers about the beginning of King *James* his raigne, after that hee had in the Consistory suspended and deprived some of the Ministers of London, was the whole night following in such a heate and sweate (it beeing then a cold season of the yeare, about the beginning of February) that although there was a good fire in his chamber, & they which attended him plyed him with hote clothes, as fast as they could possibly warme them at the fire, & bring them to him lying then in his

* *Sr. Francis Hastings.*

† *B. Vaughan.*

in his bed, yet could they not all that night, with all that they could do, coole him, and dry up his sweate; as some yet alive can testify, who then waited upon him in his chamber: Hee was so perplexed and terrified with the thoughts of that which hee had done, that hee could take no rest; nor did hee ever claw it off, but died very quickly after it. Within a few daies after (for hee lived not many) hee said openly at his table, that the *Persecutions* of those times were worse then those in *Queene Maries* daies. * One who sate at the * *B. Mor.* table with him, then a *Deane* now a *Bishop*, hearing *ton.* him say so, spake to him in latine, & prayed him to forbear such speeches, telling him that if they came to the Kings eare, they would bee ill taken. For answer whereunto hee said againe in english, with a great deale of vehemency and earnestnes, that the present *Persecutions* were greater and farre more grievous then those in *Queene Maries* daies were; & hee gave his reasons for it. For then, saith hee, men were quickly dispatched out of the way, whereas now they are forced to live in misery; and a languishing life every man knoweth to bee a lingering death. Then men were permitted to speake freely for themselves; whereas now at the first dafh, saith hee, the *Oth* is tendered to them, which if they refuse, to prison they go without any mercy or pity; no baile will serve the turne. What would this man have said if hee had lived to see these times? A strange kinde of creatures these *Bishops* bee: they are neither fish nor flesh, nor yet good red her-
E ring.

ring, as the old Proverbe is. A man cannot tell what to make of them. Papists they would not bee thought to bee, & yet many of them are little better. Good Protestants surely very few of them bee. Those amongst them, which bee not downe-right Papists, looke shrewdly that way, & maintaine many of their grosse and absurd opinions, and make no bones to affirme openly, that there is not such a distance betweene them and us, but that wee may meete them in the midway; nor such a discrepance & difference betwixt their religion and ours, but that they may bee easily reconciled, if men were peaceably minded. And accordingly * some of them have mediated most shamefully both in Pulpit and in Print for a Pacification, & have indeuvoured to make a *hotch-potch* and a *Gallimaufrie* of both religions mixed and blended together, to the utter subverting and rooting out of that glorious Gospel of our blessed Lord and Saviour, which hath bene heretofore for many yeeres most couragiously & constantly professed and maintained amongst us against all adversaries whatsoever. If the Lord bee not the more merciful to us, they will bring us back againe into Egypt before we are aware; for it appeareth plainly now to all the world, that that is the thing which they ayme mainly at; & it seemeth that they care not who knoweth it. Nor is it any new or strange thing that Bishops should looke towards Popery; for so have their Predecessours done before them: An

* *B. Monn*
tague

Blackwel.

† Archpriest many yeeres agoe being prisoner in the

the Clinke, where divers Ministers of the Gospel were also prisoners at the same time, said to one of them, that hee marvelled of what religion the Bishops of England were. Vs, saith hee, they committ because wee are Papists, as they terme us; and you they commit, because you will not bee Papists. That they persecute us, saith hee, it is not much to bee marvelled at, because there is some seeming difference betweene them and us, though it bee not much: but that one Minister of the Gospel should persecute another, & that one Protestant should pursue another to bonds and imprisonment for religions sake that is a strange thing. But of the two, saith hee, they love us the better. A Papist they like well ynough, if they durst shewit, but Puritanes they hate with their hart; and that all the world may see. Surely hee spake the truth. For Papists they love, and like, & hug in their bosomes in secrete: but Puritanes, as they nickname them, & all purity & sincerity they do utterly abhorre. Are these wolves then fit to have the government of the sheepe of Christ? Nay is it not more then time that they should bee unhorsed, and throwne violently out of their places, before they ruine and spoyle all, which they will do very speedily if they bee let alone? They have already brought this Kingdome into a most lamentable condition; & if they bee not looked to the sooner, it is to bee feared that they will put all into a confusion & combustion; for they are desperately set upon mischief.

7 It is a matter worthy to bee considered of, how our State can quitt it selfe of guilt and sinne
against

against God, in that it tolerateth, and hath not in all this time with indignation cast out these *Anti-christian usurpers*, which are so pernicious & prejudiciall both to our church and commonwealth. The Magistrate, by the ordinance & appointment of God, is to take care that both the Tables of Gods law bee duely kept. Now, these *proud Prelats* are delinquents against both of them; & they transgresse with a high hand. As their places are accursed, so their demeanour and deportment in them is most tyrannous and cruel. They robbe God of his glory, and the Church of a great deale of comfort; and the commonwealth they pill & pole above measure. And yet these *sacrilegious & traiterous Time-servers* are not onely tolerated, but countenanced also, and upheld amongst us; the more is the pity. For most sure & certaine it is; that when sinne in a state is not duely punished, the land is defiled, and Gods wrath is provoked; which will not bee pacified but by inflicting due and deserved punishment upon Transgressours. *Numb. 35. 33.* In which regard there is good hope conceived, that our *King & State* will take this matter into serious consideration, and will now at last execute the just vengeance of our God upon these *enormous and egregious Malefactours*, who have so long & so despitefully troden under foote the holy and blessed Ordinances of Christ, and in stead of them have advanced and set up the fond & foolish devises of their owne giddy braines; which is such a high dishonour to our *Lord Iesus Christ*, and such a horrible indignity offered to him, as wee have good cause to hope that this Christian State will no longer endure; especially when all these things above-mentioned shall bee laid together, and well weighed in the ballance of Gods Sanctuary,

F I N I S.

